CHRIST'S GLORIOUS APPEARANCE TO JUDGEMENT:

OR, THE

END of TIME.

BEING A

SERMON

Preached by Mr. CHRISTOPHER LOVE, late Minister of Laurence Jury, LONDON.

Rev. x. 5, 6. *And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven; and sware by him that liveth for ever and ever, that time should be no longer.*

GLASGOW:
Printed by J. and M. ROBERTSON.
MDCCLXXXIX.

CHRIST'S GLORIOUS APPEARANCE TO JUDGEMENT, &c.

REV. x. 5, 6. *And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven; and ſware by him that liveth for ever and ever, that time ſhould be no longer.*

FROM theſe words I ſhall raiſe ſeveral uſes, and my firſt uſe ſhall be a uſe of inſtruction. Is it ſo, that at the end of the world, time ſhall be no longer? From thence we may learn, that when time is at an end, eternity will certainly begin, both an eternity of happineſs to ſaints, and an eternity of torments to the wicked. When once theſe opportunities of time are at an end, Oh! how will it enhance the joys of the ſaints: when they are entered into their joyful place above; to think what a vaſt ocean of time is before them, what infinite millions of years they have to poſſeſs theſe their joys. And after ten thouſand millions of years paſt, yet ſtill their joys are but beginning, and their joys are as freſh to them as at their firſt entrance unto them. And, Oh! what a hell of hells this will be to the damned; when they come to this place of torment! To think what a vaſt ocean of time is before them, to endure theſe their torments, and to lie in theſe burning helliſh flames, and yet no nearer to the end, no, not one minute nearer than at the beginning;—And, Oh, what a hell of hells this will be to the

damn'd to think of this. Oh, Eternity, Eternity, vaſt Eternity! What heart can conceive, what tongue can expreſs the duration of it? If we ſhould count as many millions of years as there are ſtars in the ſky, and then as many as there are blades of graſs, now growing, or have grown ſince the creation of the world, and then add to them as many millions of years, as the duſt of the earth, or ſand on the ſea ſhore; they are all as one minute, compared to Eternity.

Now, to any one's thinking, all theſe millions of years will never run out: but yet in time they will run out, and yet for all that, we are not come to an end, no, nor hardly a beginning of Eternity, it being an infinite durative, that ſhall never, never have an end.

II. My ſecond uſe ſhall be a uſe of reproof. Is it ſo, that at the end of time, this golden opportunity of grace will be at an end, and time ſhall ceaſe and be no longer; and after this ſmall ſcantling of time, follows an eternity either of joy or woe. Then, what will we think of thoſe that ſquander away thoſe golden opportunities in doing that which is worſe than nothing. All the time that God is offering them Chriſt, grace and mercy, and calling upon them to repent, and accept of mercy offered, all that time they waſte, in following their luſts, grieving his Spirit, deſpiſing his mercy, and abuſing his goodneſs.

A great many among the poorer ſort, ſpend a great part of their precious time drudging in the world, in labouring to get a little of this world's good, and it may be, as ſoon as they have got a little ſcraped together, they die and leave it be-

hind them: They can riſe early and work, and eat and drink and ſleep, and this is all they mind; they don't conſider that they have an immortal ſoul to look after: they provide for no eternity; they can ſpare no time for thoſe things that are of the greateſt concernment. Again, others there are, that have more time than the poor ſort: yet, O how dreadful is it to conſider how their time is ſquandered and waſted away: Some ſpend much of their precious time at cards and dice, others in feaſting, drinking and rioting. Some ladies there be that waſte a deal of their precious time, and day of ſalvation, in dreſſing and decking themſelves up in gaudy attires in pride and wantonneſs, And thus all the time that God is calling, wooing and beſeeching people, both by his word and ſpirit to repent, turn, and accept of Chriſt and mercy; he offers them better, ſweeter and more durable pleaſures than theſe earthly delights, if they will but hearken unto his calls and invitations: And this while they are drinking, gaming, and following the pleaſures of the fleſh; and all the perſuaſions and all the warnings in the world, will not take them off from their ſinful courſe of life. Again, others there are when they are alone, much of their precious time is waſted in vain and ſinful imaginations, ſo that God and the things of another world, are not in all their thoughts.

Now for Pagans and Heathens, who know not a God, nor a future ſtate, for them to waſte their time in fleſhly luſts, is not ſo much; but we that live under the goſpel, under the calls of God, under the ſtriving of his Spirit, under the offers of grace, for us to waſte our golden ſeaſons of grace,

in following our carnal delights, in deafening our ears to his call, in grieving his Spirit, and abuſing his gracious offers of mercy, for us to do it, O how ſad and dreadful will our doom be at laſt? O it is a ſad conſideration for wicked people to think of; when they come to hell, then they will cry out, O that I had in time hearkened to the calls of God, and obeyed the operations of his Spirit. O the many days and nights I have ſpent in rioting and drinking. O the many days that I conſumed in gaming, &c. O if I had ſpent all that time in examining my heart and life, in faſting and praying, in repenting and weeping for my ſins, and begging for pardon and mercy for the ſake of Chriſt, in ſtriving to help others with me in the way to heaven, and in labouring to work for my own ſalvation.

If I had but thus ſpent my time, where might I have been? I ſhould never have been here in this dreadful place; but now I ſhould have been amongſt yonder ſaints, rejoicing and triumphing with them in glory. O that the time paſt could be but called back again, and the years that I have ſo vainly ſpent? O that I could be admitted once more into the aſſembly of God's ſaints. O that God would but try me but once more with the means of grace, though I lived upon nothing but bread and water. O how would I condemn the world, and the vanities thereof; all the temptations, and allurements that the world, the fleſh, and the devil can afford, ſhall never more be able to draw me into ſin. O how ſtrictly, holy, and how purely would I live.

O it would make one's heart even to ach, to

conſider what lamentable out-cries thoſe damned ſouls will then make. But alas! now God tries them one Sabbath and another Sabbath, and then another: He tries them one year, and then another year; year after year they are called upon, both by God's meſſengers, and by their godly friends, to repent and be converted. How often have they been offered grace and mercy in the word and by the Spirit lovingly, and entreated to accept it? How often are they told, and told again, what will become of them if they conſume their precious time in fleſhly luſts and pleaſures? And yet all the perſuaſions and all the warnings in the world will not prevail: nay, if the meſſengers of God, and all their godly friends and neighbours did fall on their knees to them, and entreat that they would take pity upon their poor ſouls, and forſake their wicked courſes, and ſeek for mercy and pardon before it be too late; but all the means in the world will not prevail with them.

And yet when time is at an end, and the gates of mercy is ſhut, and nothing but eternity of torments is before them, then they'll wring their hands and gnaſh their teeth, and cry out, Oh that I had been reformed when I was often called upon by God's meſſengers, and my godly friends. O that God would try me once more. Sure if the devil did not bewitch people, certainly they would never do as they do: "How often," ſaith Chriſt, "would I have gathered you together, as a hen "gathereth her chickens under her wings, but "you would not," Matth. xxv. 31. I hope you will conſider of theſe things before it be too late.

III. My third uſe ſhall be of Expoſtulation. Beloved friends, you ſee here how the Angel ſwears, "by him that liveth for ever and ever, "that time ſhall be no longer." What is the reaſon then that you will not be perſuaded to take hold of time, in ſeeking for mercy and reconciliation with God, and before it be too late? O how lovingly God expoſtulates with his people, "Oh "Jeruſalem wilt thou not be made clean, Oh "when ſhall it once be?"

Thus he expoſtulates with every ſtubborn rebellious ſinner; O ſinner, when wilt thou be made clean? Why wilt thou not repent, and be reformed? How long ſhall I ſtand offering thee Chriſt, pardon, and peace, and thou not accept the offer? How long ſhall I ſtand waiting for thy repentance, and thou continue in thy impenitence, and wearieſt my patience, and will not turn? How long ſhall I ſtand proffering thee mercy and pardon, and thou deſpiſeſt it? What is the reaſon that no means will work upon thee? How often have I called upon thee by my word, and wooed thee by my Spirit? How often have I ſought to allure thee with mercies, and terrify thee with judgements, and given thee warnings, and yet nothing will prevail? Is the loſs of thy immortal ſoul, the loſs of heaven, and everlaſting life, ſo ſmall a matter with thee, that thou regardeſt it no more?

O ſinner, conſider, when Jeſus ſhall ſay to his redeemed ones, "Come ye bleſſed of my Father, "inherit the kingdom prepared for you from the "foundation of the world." I ſay conſider, that ſame Jeſus will likewiſe ſay to the wicked and un-

godly, "Depart from me, ye curſed, into ever-"laſting fire, prepared for the devil and his angels."

Is it nothing to endure everlaſting burnings? Is it nothing to lie among devils in the lake of fire? O ſinner, bethink thyſelf, and break off thy ſins by repentance, and turn unto the Lord, and he will yet have mercy upon thee; for all that ſincerely believe in him, and in the merits and mediation of the bleſſed Jeſus, he will ſave. And as thou art taught by his holy word, that faith is the gift of God, O pray that he would beſtow and work it in thee with power; and beſeech him, that he would enable thee to behold the ſuffering, wounded Lamb of God, who poured forth his ſoul an offering for tranſgreſſors. And ſay, O help me to believe that he has delivered me from the curſe of the law, being made a curſe for me. O let me feel the powerful efficacy of that blood which cleanſeth from all ſin. O let that Spirit which Jeſus is exalted to beſtow, teſtify of him to me, and glorify him in my eyes, that my troubled conſcience may enjoy peace, and my ſoul find reſt in Chriſt. Gird me with ſtrength for thy bleſſed ſervice, and redeem me by thy mighty grace, from the power of all iniquity, from the hands of all my ſpiritual enemies, that I may be devoted to thee for ever. O ſpare me, good Lord, that I may be a monument of the riches of thy mercy, and an inſtrument of ſpreading thy praiſe, who are juſt, and yet the juſtifier of the ſinner and ungodly, through him whom thou haſt held forth to be a propitiation for ſin, thro' faith in his blood. To whom be praiſe for ever and ever. *Amen.*

FINIS.